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VOL. XXXIII

SEPTEMBER, 1919

No. 8

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign
Missions of the Synod of the Re-
formed Presbyterian Church of North
America in the interest of Mission Work

THE CALL OF ISLAM



“The prodigal son among the non-Christian religions, Islam, is yet a great way off, but his steps are turning toward the Fathers’ house. Too long the Churches of the Orient and of the Occident have had the spirit of the elder brother. Let us go out to meet Moslems; they are waiting for us to bridge the Chasm. Christ can only do it through us when He does it in us. We must first love the Turk before we can help him.”

—S. M. ZWEMER, in *Men and Missions*.

Subscription Price One Dollar a Year

POSTAGE FREE TO ALL PARTS OF THE WORLD

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OLIVE TREES

A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,
AT 215 BUCKINGHAM PLACE, PHILADELPHIA, PENNA.

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Cable Address: Metheny, Philadelphia.

Entered as second-class matter January 6, 1916, at the post office at Philadelphia,
Pennsylvania, under the Act of March 3, 1879.

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DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

SEPTEMBER, 1919

No. 8

THREE GREAT EVENTS

By Samuel Edgar.

Many interesting events and happenings were all around us recently in Red Cross work that would make interesting reading had we only Miss Metheny's pen to record them for you. However, though we have only our own we shall give you some of these things, hoping they may prove both interesting and profitable.

Three extraordinary happenings came before us recently on the mission field that are of special importance to you and to us. But before telling you of these let me throw before you a few of the very important things, political and geographical, that we must ever keep in mind as we study the Near East and the Levant.

Who has not wished to visit Jerusalem, the city of the great King? Who has not been thrilled as he has listened or read of its sacred spots and its peculiar people? Now to visit it today under its new British Governor, who has a living interest in the city and its people, gives an added thrill. You all remember that under

General Allenby the British began a series of attacks in November, 1917, which brought them finally into possession of Jerusalem, Damascus and Aleppo, and all the seacoast as far as Mersine; so that Palestine today is in British hands. Eastern Syria, reaching from Damascus up to Cilicia is under Arab rule, yet guarded by British "Tommies," while the coast line north of Haifa to Mersine is under French control. What complications are to arise from these in the future remain hidden. Enough is in evidence, however, to show that neither Mohammedan or Christian is fully satisfied with existing political conditions.

From Port Said on the Suez Canal you may travel by railroad, touching Ludd, Jerusalem, Haifa and Damascus as far north as Aleppo; and a little repair will make this possible as far as Mersine. Indeed this may be completed at the present hour. And then through the great German tunnels on to Constantinople. The same



CAPTAIN SAMUEL EDGAR
AMERICAN RED CROSS

may be covered in automobile over splendid macadamized roads, save the sandy stop of the Sinai desert, and Fords, without number, have even covered this, too.

The Christian and Moslem alike despise the thought of a Jewish state.

They refuse to accept Zionist rule, so that immediate occupation by the Zionists may not find smooth waters. Millions of dollars behind Zionist interests have little effect in smoothing the ruffled feelings of these who maintain that the Jew has no right to the land.

Both in Palestine and Syria war has left horrible conditions—poverty, sickness, ruined villages, desolate gardens and thousands of orphans: Many of these know nothing about their homes, villages, or relations. The British Army has done wonderful work in assisting British Relief Societies, and the American Red Cross is caring for these conditions, a work that extends from Jerusalem to Aleppo. Soup kitchens, orphanages, hospitals, and clothing factories have been some of the means we have used in reconstruction in the war-torn areas.

A SABBATH IN GUNAMIA.

Now to return to the three interesting events of the mission field. That was a great day in Gunamia, a Sabbath day, and a high day for the gospel, when amidst desolate walls and ruined houses and broken families Dr. Stewart again proclaimed to an oppressed remnant of our brethren the unsearchable riches of Christ. What a contrast between that assembly and the last one in 1915, before the exile! So many families with not one member left! Of those present few had not left loved ones behind on the desert. What haggard faces! What an array of tatters! Remnants there were of dresses that had been picked up by the way and in some cases borrowed from the dead; for no one could afford to allow clothing to be buried in those days. Yet in spite of all this hearts went up to God in deep gratitude as Dr. Stewart led them in fervent prayer. What a song of praise as stone echoed to stone and heart tuned heart in that place of blessed memory!

In the afternoon the wind whistled through the empty window places

with such a coldness that we found it warmer to assemble outdoors. All were present. Even some neighbors from another village, Catholic in faith, came for worship, and Dr. Stewart left with them rich messages of comfort and courage. We slept in a Moslem home in Gunamia and the owner of the house ate with us and was always present as the blessing was asked upon our daily bread. We rode away on Monday glad for the sacred privilege of a Sabbath with those redeemed of God who had been

theirs; and when the steamer anchored that morning and his arrival was announced throngs assembled to do him honor. Almost six years had elapsed since he and Mrs. Balph were given a farewell such as is seldom seen in Latakia, and now they did him honor on his return—he who had served them night and day. The wharf was thronged and the rooftops were crowded with women—Moslem women mostly—who gave their Syrian trills in his honor. What a procession was that from the wharf



RED CROSS SUPPLIES ARRIVING IN JERUSALEM

so torn and distressed; glad to leave with them new hopes and comfort in the gospel of Christ; glad that the plan of enemies, who had planned their annihilation, was made void by Israel's keeper.

WELCOME TO DR. BALPH.

Another event that had been looked forward to with great joy and anticipation was the arrival of Dr. Balph. For months the report that he had left New York had created a new joy and enthusiasm among rich and poor. Christians and Moslems claim him as

to his very door! Children in rags led the throngs, which every block increased in size. Few war heroes could draw such attention, and those would be for the moment, but that for Dr. Balph was from love and high esteem.

LATAKIA.

The other event was our welcome in Suadea and Kessab. Before reaching the latter village we were met by a special bodyguard of villagers armed to the teeth. You see we were carrying more than a thousand dol-

lars, and the French Governor of Latakia had no special soldier-guard to give us for the journey; though on a former trip the Governor of Antioch insisted on giving me a guard of three special horsemen, even when I had no more than ten dollars to guard. Kessab remembered what Dr. Balph had done for them after the massacres of 1909, and old men and women, as well as the young, came out to meet him, grateful for his safety and his new day of service. In Suadea the yard was thronged with sick and those wanting clothes. The latter increased in such numbers that we actually had to drive them away, as we had no clothing supply on our hands.

We left the Stewart family in Latakia, with Dr. Stewart again in charge of the Boys' School, hoping to come home on a furlough next year; and Miss Edgar in charge of the girls, also hoping for a furlough next year. Dr. Balph's work in the clinic and home calls was increasing daily. When we think of those who have held the fort in Latakia and Mersine during the war-years we rejoice in their safety and God-given strength for the dark hours. When we look forward and hear of Synod's plan for the "Forward Movement" at home and abroad we say it is surely the guidance of the spirit, for it will take the enthusiasm of all at home to answer the call yonder. Pray for the work and workers constantly that the drive may be effective and go forward to victory for souls and the taking of new centers for our King.

THE MEASURE OF FAITH

The Bible has very little to say on the subject of raising money, but much on the subject of giving and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. We get an impression that God pours out great measure to some and small

measure to others. God, indeed, pours out but we hold the measure. There was once a great spring to which the people came for water. Some brought tiny cups, others brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never-failing supply of the great spring continued to flow on. We hold the measure. God placed that measure in human hands when He said, "According unto thy faith be it unto thee." That was the measure placed in the hands of George Muller, Hudson Taylor, Pastor Gossner, Theodore Fliedner, Dwight L. Moody and many others who accomplished such great services for humanity and for Christ, and raised such vast amounts of money by means of prayer. 'Twas Carey who said, "Expect great things from God; attempt great things for God."

All missionary operations rest on the scriptural foundation, the Great Commission. Although most of us will spend our lives in the land of our birth we can literally encircle the globe with our prayers. Prayer makes a world-life possible to each of us. "Each day," said an earnest worker, "I think of the Lord's command, 'Go ye' and I ask myself, 'How far did I go today? My heart overflows with thanksgiving that I am not limited to a one-country life, but that I can go to China, to Japan, to Africa, into all the world each day in prayer.'"

In conclusion I would say that as we are searching for best methods. let us not overlook the method which will lift us each out of the little, narrow confines of our own life, into fellowship with those who labor for Christ's kingdom throughout the world. Lord, teach us to pray.

SECOND NEW YORK.

April 9, 1919.

Since its organization, six years ago, the Women's Missionary Society of our church, following its annual business meeting in April, has held its annual social in May, and, accordingly, this was given on May 3, 1918. Our very efficient chairman, Miss Ethel Torrens, and her committee had arranged an advertising social for this occasion. Members of the society and Sabbath School came dressed to represent, or acted out, various articles widely advertised in magazines and in the street cars of our city. The audience guessed the article represented. Shadow pictures and games came after the refreshments had been served, and notwithstanding a severe rainstorm, an enjoyable evening was spent by the goodly number who attended the affair.

Our meeting on June 7th was held in the interest of the Women's National Prayer Battalion. We had no outside speaker, but several of our members contributed to make the meeting both interesting and helpful. An exceptionally large attendance on this occasion, not only of our own members, but of women from the congregation, was most gratifying and encouraging.

In the autumn it was thought wise to change the regular meeting evening from the first Friday to the second Wednesday of each month. On these evenings Dr. Samson has lectured from our mission study book for the year—"Ancient People at Modern Tasks"—each talk dealing with a different nation and its people. Following this the society would hold a short business meeting.

As in times past, the Friendly Aid Closet has been the means of bringing comfort and pleasure to a number of persons who have been ill or in trouble. Mrs. Arthur reports that she has secured sixty names of persons in our congregation who have contributed one dollar each to the fund for the Aged People's Home for

the present year. This is an increase of twenty-seven over the number who had a part in this work last year. Considerable moneys have passed through the hands of our treasurer for application to various forms of relief work and other purposes during the past year. These details are given in full in Miss McClean's report.

Perhaps the greatest amount of work actually done by our organization has been through our Red Cross Auxiliary, known as No. 292. Meetings have been held every Wednesday from 2 till 8 P. M., and the quality of the work, as well as the quantity furnished, has received honorable mention from headquarters more than once. When the recent influenza epidemic was at its worst during the late autumn we received fifty hospital bed shirts to be made in a month's time. December was an especially busy month, several of our members giving the entire day for three Wednesdays in order to finish work on hand.

Last summer we purchased a knitting machine for sock making, but as the demand for these articles ended soon afterwards we had little occasion to use it. At a recent business meeting of the society it was unanimously agreed to present the knitting machine to Mr. Julius Kempf, who proposes to take it with him on his return to China for use in connection with his work there.

The total number of finished garments sent to the warehouse from the sewing department of our auxiliary since April, 1918, amounts to 767, and the total number of knitted articles comes to 973, making a grand total for the year of 1740 pieces.

Since the organization of Auxiliary 292 in November, 1917, the number of garments finished and sent in from both sewing and knitting departments comes to 2637. This year we have enrolled 102 names of those who have renewed, or for the first time have become members of the Red Cross, through our society.

In the laying aside of our honored

member, Mrs. Isabella Brock, due to an accident last winter, we have been compelled to dispense with the services of one of our ablest and most efficient workers. Mrs. Brock could always be counted upon in the support of Red Cross interests, and her enforced absence has been a matter of deep regret to us all. It is our earnest hope that she may soon be with us again.

On Friday evening, January 31, 1919, we had the pleasure of having Mrs. Julius Kempf and Miss Mary Adams, returned missionaries from China, with us at a social gathering. These friends each gave a brief talk relative to their work in the foreign field, and also very kindly brought with them a large number of Chinese costumes, banners and various other articles which were on exhibition during the evening, and which proved interesting and amusing to those who inspected them. In appreciation of their courtesy and kindness, the society presented each of them with twenty-five dollars to be used at their discretion in connection with their work.

We again take this opportunity of urging all women of the congregation who are not already members of the Women's Missionary Society to join our ranks for the work which must be carried on.

Respectfully submitted,

EMMA C. LINSON,

Secretary.

* * * *

TREASURER'S REPORT.

Balance on hand April 1, 1918	\$41.50
Receipts.	
Dues and Contingent Fund..	73.95
Ambulance Fund	2.00
Syrian and Armenian Relief Fund	301.00
Red Cross Membership Dues	102.00
Red Cross Fund	152.01
Aged Peoples' Home Membership Dues	60.00
Friendly Aid Closet	18.26
United War Work	55.25

Thank-Offering Collection
Sabbath Alliance 127.55

Total amount\$933.52
Disbursements.

Socials	\$6.84
Missionary Activities	50.00
Ambulance Fund	2.00
Syrian and Armenian Relief Fund	301.00
Red Cross Membership Dues.	102.00
Red Cross Fund	161.09
Aged Peoples' Home Membership Dues	60.00
Friendly Aid Closet	9.58
United War Work	75.25
Thank-Offering Collection Sabbath Alliance	127.55

Total disbursements\$895.31

Balance in treasury \$38.21

Respectfully submitted,

MARGARET L. MCCLEAN,

Treasurer

DENVER.

The first thing that took our attention was the Annual Meeting of the Colorado Presbyterial, which was held in our church on May 9 and 10. These meetings were well attended and instructive to our own members, and we trust to the visiting delegates. It was at this time that the idea of the Synodical Women's Missionary Society was launched. This idea had been spoken of by other societies, but there had never been any definite action taken, but we hope now to soon see our anticipations realized.

During the month of April, 1918, the Work Committee made arrangements to have our church open one day of each week for Red Cross sewing. This was continued until it was closed on account of the "flu." In this time there were 190 garments made, besides 16 pairs of socks; and 4 sweaters knit. Considering the attendance this makes a very good record.

The room was again opened after the first of the year, and there was a good amount of work done, and al-

though there were a few ladies from the neighborhood came in the majority of the work was accomplished by our own members. Several of our members were hindered from coming at this time on account of sickness in the homes.

History always names some person or persons who were prominent in any special work. So we would mention the faithfulness of Mrs. Oderfield, who did not miss more than two days from the first of the year until the latter part of March, and the room was open three days of the week. Aside from this sewing there was an afghan made and sent to be used in one of the ambulances provided by our church. There were also two comforters made and given to the Sunshine Mission. Our Visiting Committee has not been staying at home all the time, for we have an account of sixty-two calls made by them. Our Social Committee has also furnished us some very pleasant social occasions. Our Flower Committee has endeavored to send flowers to all our sick.

It was through the planning and work of a committee from the L. M. S. that we now have a piano in the church, which adds to the enjoyment of our social gatherings.

We have also endeavored to remember those who are far from us and yet have gone out as our representatives. We sent a gift to Mrs. A. J. McFarland in Switzerland, and also to all the ladies of our Mission force in China.

Five ladies have joined our Circle in the year, but two have left the bounds of the society and one has been called to her Heavenly Home.

Although there has been a good bit of sickness among our members, yet God in His providence has not called us to part with but one, and she was our oldest member.

Our Mission Study has been conducted by the various members, and the book has been very interesting. When we compare our lot with women

of other lands we have very much for which to be thankful.

We have held twelve regular meetings, with an average attendance of eleven. Lunch has been served at each meeting, and the money thus collected is used to support a girl in China.

TREASURER'S REPORT.

Balance on hand	\$15.55
Dues collected	33.40
Lunch Money collected	41.44
Thank-offering	19.23
Donations	7.85
	\$117.47
Disbursements.	
Thank-Offering	\$19.23
Ambulance Fund	10.00
Lunch Money sent to China ..	32.22
Presbyterial Dues	1.20
Miscellaneous	34.97
	\$97.62
Balance on hand	\$19.85
MRS. E. F. MITCHELL, Treasurer.	

JUNIOR SOCIETY,
Winchester, Kans.

At the close of 1918 we are glad to give our report for the year: Number of members, 46; decrease, 8; increase, 6. We meet Saturday afternoon every two weeks. Devotionals are led by a Junior, assisted by one of the superintendents. We have held 20 meetings during the year, missing six on account of "ban" being on.

There were 16 who read a portion of Scripture every day. We work through our different committees. We have Prayer Meeting, Missionary, Social, Flower, Sunshine, Birthday and Information Committees. The Information Committee has added great interest to our meetings. We use the Christian Endeavor topics and take thirty-one copies of the *Christian Endeavor World*. We held one all-day meeting, preparing 300 cards or more to be sent to our boys and girls

in China. We have given out a large number of bouquets with Scripture texts, also comfort powders, to the sick and shut-ins. We have contests between the boys and girls to see who can recite the greatest number of Scripture verses.

On September 5 our congregation celebrated its Fiftieth Anniversary, and we Juniors gave a flag exercise and song.

At the close of the year we brought in our penny sacks, which amounted to \$39.71. One little boy had \$5.58 in his sack. Two of our former members were called to higher service: Charles Glenn and Roberta McCrea. They were both faithful members of our society, until at fourteen years of age they joined the Young People's Society, and proved faithful workers until God called them to their heavenly home.

"Be thou faithful unto death and I will give thee a crown of life."

HELEN STEWART,
Secretary.

TREASURER'S REPORT.

Receipts.

Daily Offerings	\$12.58
Birthday Offerings	5.96
Penny Sacks	39.71
Donations	11.75
Flowers	1.45
Miscellaneous	4.64
<hr/>	
Total	\$76.09

Disbursements.

Support of Girl in Mission School, Latakia	\$30.00
Dale Smith Memorial Fund, Support of Boy in Rev. Kempf's School, China....	15.00
Syrian Relief.....	25.00
Bouquet of Flowers	1.45
Miscellaneous	4.64
<hr/>	
Total	\$76.09

MARGARET CURRY, Treas.
MRS. WEIR, Supt.
MRS. HOUSTON, Asst. Supt.

NOISES IN CHINA.

There are a number of things that are striking to the newcomer in China. One of the most surprising to me was the amount of noise. I noticed it when we first went on the boat at Vancouver, for most the crew were Chinese. No matter what they had to do it took a lot of loud talk before anything was done.

The year before I came to China I lived in New York City. The street in front had a street car line with cars every two blocks apart, a subway was just being constructed, next door was a fire station, directly across the street was the Adams Express Co. with its hundreds of trucks, a block away was the elevated and a block the other way were the railway lines running into the Grand Central Station. I thought that was noisy. Now China does not have any of those things but there are others just as bad.

A person walking on the street is supposed to give place to another that is carrying a burden. But how are you to know when to get out of the way? About a block down the street you will hear some shouting, which increases as it comes nearer. You will know before it is anyways near that you are supposed to stand aside. Now where most of the transportation is done in that fashion you may know that this contributes its share. Then there are the larger loads where two or more men are working together. In order to keep time they are continually chanting and mostly in a very loud voice.

Last year I was living in Canton and was interested in seeing the hundreds of small cargo boats on the river. Most every one of those boats could not start out on a journey without shooting off a lot of fire-crackers and pounding of gongs. The steamboats are very fond of the siren whistles and with no laws against their use they contributed their part.

You have long ago heard of the custom in the schools in China to study

out aloud. What you heard is true, and maybe more. About a hundred feet from my room was one of those schools. They don't have the same hours for study that we have, for the sound would start about daylight and keep up until about the time I went to school and were at it again when I came home. It is no wonder that so many of the Chinese have coarse voices from the way they yell in the school room. That is what most of them do, that is yell.

About the distance of two blocks away was the hospital for the insane. The noisest crowd was the nearest. I just can't describe them. They did not know when to stop. The doctor in charge told me of one woman that started to yelling and kept it up until she yelled herself to death.

Every afternoon the olive vender came around. In order to let people know that he was there he endeavored to play on some sort of a blowing instrument. It sounded more like a pig squealing in your ear than anything else that I know of. There are so many of those kind of merchants in China, and each one must have some way to call the attention of the public to him. On the river all night and day the boat stores are going about calling out what they have to sell.

One morning last spring one of the girls was quite delighted for she had heard the frogs the night before and she said she most thought that she was back in America. But the next night the bull-frogs came out with their croaking, which more than took away the former joy. It is true that we have the same kind at home but you are not often living next door to a pond full of them.

I was awakened one night by a number of loud reports. For a few days there had been talk of war among some of the factions in Canton. So when the reports continued I decided that some Chinese gunbats in the river nearby were firing into the city. I really could not sleep over it for some little time. In the morning I at once began to inquire about

it and learned that there was a wedding nearby and that every little while during the night they would fire off some large fire-crackers.

It would be amusing for you to see the way the farmers try to keep the birds from their crops. They have just finished harvesting a crop of wheat in front of our house. For nearly two weeks before it was ready to cut three or four old women were employed to keep up a noise by yelling and beating on tin pans to scare the birds away.

Now this may seem rather queer sort of stuff to write to you but I hope that it will give you a little more information about the people that are your brothers and sisters. There is also a reason back of most of their noise and clamor. A good bit comes from everyone looking out for himself and with that, little regard for the rights of others. Now in some ways this is not true but so often it is the ruling factor in their conduct.

THE WISE SPENDTHRIFT.

There is a spendthrift, who, though prodigal,

Is wise. Not he who goes from home astray

And wanders in far lands in sinful way;

But he, who prodigal of self, like Paul,

Gives labor, wisdom, love, devotion, all,

To bring mankind unto the better day.

He gives, though men love less, and even say

The unkind word. He gives, though others fall.

He gives and does not hold regretful hand

Upon his gift. He gives, he loves, he lifts.

He gives himself for souls, not land and gold.

He gives to God as sowers to the land
Give seed; and, as wise men of old
bought gifts,

Invests in that which fails not nor grows old.

—Schuyler E. Sears.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

Miss Ella Margaret Stewart, of our Lo Ting station in South China, arrived in San Francisco July 27th. Miss Stewart comes home on furlough, having been in China almost seven years. She will stop at Battle Creek, Mich., en route to her home in New Concord, Ohio.

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A card from Miss Edgar, of Latakia, tells of the return from Dier Zoar of two of their refugee girls. One was a teacher in the girls' school and the other a helper in the home of Rev. S. Edgar. Both suffered greatly. Miss Edgar also told that Dr. Balph had gone on a second trip to Kessab, Suadea and Antioch. All the missionaries at Latakia were in good health.

SYRIA

Latakia, Syria. In a letter of June 4th, Miss Maggie B. Edgar enclosed a list of necessities for the refurnishing of the boarding schools in Latakia. It will be published in the Women's Department of OLIVE TREES. It may be interesting to those who wish to help in the refurnishing to know how the schools came to be so completely depleted of their fittings. Miss Edgar sends the explanation.

"In the fall of 1915 when our Armenian people were taken away winter was coming on and some of them were very poorly provided for, journeying, sleeping out at night and travelling on frosty mornings, so we helped them out of school supplies. Again, during the years that followed, some of them and others in like condition were continually wandering back towards their homes. They would arrive weary, hungry and al-

most naked. If they had any supply they were sure to have had it taken from them by the way, for they were a prey to every ill disposed person they met. All of those who came we clothed or partially clothed as long as we had anything of our own in the schools or hospital.

"Very many people living around us were also reduced to the last extremity and these we helped as we could until we had used table covers, couch covers, curtains, everything."

Miss Edgar made provision in her list for only twenty, as they hope that all above that number that they may take in will be able to provide for themselves.

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In a letter of May 21st Mrs. J. S. Stewart writes, "Please send us something to read."

CHINA

Tak Hing, China. Miss Huston's budget of news left Tak Hing on June 9th. Dr. Kate McBurney is a liberal contributor this month and her account of a trip to Fung Tsuen is most interesting. After reading it one almost feels as though they had been there, too. Mrs. W. M. Robb also sends an article and the other notes are presumably by Miss Huston.

"All the schools are closing this week for the summer. The river threatened to come up high enough to make it necessary to close two weeks early, but we were thankful when it began to recede. Some of the day pupils missed a few days on account of the flooded streets, out the work was interrupted very little. In

all the schools we are thankful that there has been no serious illness during the term and, while there have been some unpleasant occurrences occasionally, on the whole the term's work has been very pleasant."

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"There has been a total enrollment in the Girls' School of fifty, though three of these were in only a week or two. The attendance of the forty-seven has been unusually good, many of them not missing more than a day or two. They need our prayers as they go to their homes to live for two months amid heathen ignorance, superstition, idol worship, gambling and other works of darkness. May they not only be kept pure and true, but may they be shining lights that will guide others to the truth."

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"Of the girls in school fifteen are members of the church, fifteen others are from Christian homes, or at least have one or two other Christians in the home, while the remainder, many of whom are believers, go to heathen homes."

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"Ch'ue Hon Shang has rented the building adjoining the chapel in Ma Hui, to be used for work among the women. Two women from the school will be stationed there for the summer and during the school year we hope to have some of them go out for each market day and Sabbaths. Mr. Chue feels a great burden on his heart for the salvation of the women, and we ask your earnest prayers for this work and for the women who go, that they may be fully consecrated and work in love."

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"Three or four of the women expect to stay in the school through the summer and raise silkworms for the benefit of the school. We have begun the building of a much needed veranda on one side of the building in faith that the Heavenly Father will

bless our summer's work so that we may pay for it with no outside help. Thanks to the efforts of Mr. J. C. Mitchel, we got some silkworm eggs from Canton Christian College, from moths that were tested and found free from disease. These were hatched and fed in the school, and the cocoons were so much better than the local ones that every cocoon was saved for eggs, so that it will be a benefit to the public. We hope to have a fuller account of our efforts in the silkworm business."

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"A little daughter was born recently into the family of one of our deacons who already had three daughters and would no doubt have given a hearty welcome to a son. However, the baby lived less than a week, and the neighbors say the reason it died was because the father carries the keys of the up-street chapel."

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"A Christian woman living a few miles north of Tak Hing was thirty or forty feet up in a tree cutting wood when she fell to the ground, injuring her so that she died in a short time. Her husband is also a Christian and they had both been in to communion a few days before. Mr. Robb and a number of the Christians went out and held a funeral service."

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"Before leaving for the home land Rev. J. K. Robb held communions at the different outstations and at Tak Hing, all of which were full of interest and profit."

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"At Tung On two or three men were baptized. Mr. Tse Sz Man, the preacher who was transferred there from Do Sing this year, seems to be doing better work than formerly."

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"One woman was baptized at Ma Hui. She is the mother of Chue Hon Shang, who has prayed for her conversion for years and, though she has been a Christian for some time, she

has not been able to come to communion to be baptized, as she is quite old. However, she was able to walk to Ma Hui, a distance of about five miles, where she was received into the church."

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"A number of years ago a woman applied for church membership and her case was referred to the home church, as she was one of the wives of a plural marriage. In due time word came that the church sanctioned receiving her into the church, but in the meantime certain circumstances connected with her daughter, Lei Foon Yung, for whom some of you have prayed for years, prevented. At the recent communion at Do Sing, she was baptized, largely as a result of her daughter's change of heart and new ideas of Christian service. A blind man from Fung Tsuen was also received into the church. He belongs to the better class of people and is anxious to learn to read by the Braille system. A third man was also baptized."

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"The Do Sing people feel the need of a chapel nearer the center of the town, and are being urged to raise a supplement of one or two hundred dollars to a sum already at hand, for the purchase of a suitable building. They may not realize it, but your prayers will be of more benefit to them than financial help just now. Will you not pray earnestly that they may be enabled to claim the blessings to be poured from the opened windows of heaven?"

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"At the Tak Hing communion eight were baptized, five being pupils from the Girls' School, one a woman from the city, whose son and daughters are Christians; one is washwoman for one of the foreigners, and the other an old lady from the country."

THIS IS MRS. W. M. ROBB'S ARTICLE

"On Communion Sabbath, May 18th, we missed from our number Siu Sin Shaang and his wife. This man is the one who is such a successful school teacher in a little village about three miles from here.

"After the service in the morning we learned that their sixteen-year-old daughter was very ill, and the father had written a letter, sending it in with a messenger entreating our prayers for her recovery.

"Dr. McBurney being away at Loting at the time, the lady assistant at the hospital and I left right away to go to see the girl and give what help we could.

"On Thursday I had been there and knew that the children all had the measles. Shau Ying, the above-named daughter, had then been sick ten days and was sitting up in a chair, though she had fever and was very talkative and nervous. She was so weak that she could not walk without the aid of a staff, but so long as she was able to sit up was not considered sick enough to go to bed.

"On Sabbath when we arrived we found her very much worse than she had been Thursday, not having slept for two nights and days, and was apparently suffering from congestion of the brain, resulting from the measles. Nearly the first question we asked was, 'Why don't you bring her to the hospital for treatment?' We found that the father and mother would be very glad to do so, but the girl was engaged to be married, so they could not do anything so radical as that without consulting the husband-to-be, and the *mother-in-law*. They are heathen and are not pleased with anything foreign, religion, medicine or people. An uncle also is of the same mind with them, so the girl must be treated according as they say, not as the father and mother wish. The father seemed so distressed, too. He said, 'She has already eaten a mistake.' (taken the wrong medicine.)

While we were there the physician (?) in charge had learned of our presence, so sent word asking for the loan of my wedding ring that they might boil it in water, then give her the water to drink. They said that was precisely the treatment she needed at that stage. I was sure a drink of hot water would not hurt her and that the ring being boiled in it would not change the water any, but upon inquiry I found it to be connected with some heathen superstition, so my refusal was given without hesitancy.

"Since she was taking Chinese medicine they thought it better not to administer the medicine we had with us, but they allowed us to use some other treatment to make her more comfortable. We got her moved into a little room by herself where she could be quiet. She had been lying in a public room which opened right out upon the street. Our being there attracted more than the ordinary crowd, I suppose, but there were always people about her bed, and when she would talk in her delirium, a roar of laughter would be heard. Then the girl would sit up and probably say something more. Sometimes she would be quite rational. Once she made the remark, 'O I think I must be the chief of sinners because I have to be so sick.' Another remark was, 'Call me not Shau Ying; call me Shau Foo,' which being interpreted is almost identical in meaning with Ruth first chapter and verse twenty.

"Some would remark that she was possessed with devils; others that her 'heart was hot,' but when told that it was her brain that had fever, it seemed an entirely new thought to them. The Chinese are so ignorant of the anatomy of the human body.

"Siu Sin Shaang is well-known all over the country, so everyone knew of his daughter's illness, and some of the Christians said that it would be such a testimony to the power of Jesus Christ if only she could get well

in answer to our prayers. As though to test our faith, she grew steadily worse, and became so delirious that she had to be bound. But thanks to God in a few days she began to get well and on Tuesday, June 3rd, was able to walk in to the hospital and get some medicine of which she was in great need, and which could not be administered at home.

"She stayed two nights at the hospital and is now back at home and her mother says she is entirely well, and how she does thank the Heavenly Father for her recovery.

"Shau Ying has been teaching an old grandmother the way of salvation. At this communion she was baptized and received into the church, although Shau Ying was too ill to witness the sacrament.

"Will we not pray that her sickness and restoration to health may be the means in God's hands of leading many to the Lord Jesus? May this not be one of his all-wise plans of 'bringing Christ to men?'"

DR. McBURNEY WRITES:

"Near the corner of the compound of the first dwelling house built by the missionaries in Tak Hing was a tree of the banyan family. It was a beautiful tree and full of song birds when we first saw it. Some of the branches reached far over the compound wall. They reached so far that by and by they were falling off and crushing the wall, which meant repairs, and even danger in passing under the tree, for it was not always in storm that they fell. The white ants or some other enemy had eaten into the tree and weakened the fiber, and it went to pieces.

"But this was a worshipped tree. Incense was daily burned at its base and even to the end the devotees were faithful. Perhaps they had learned to be all the more faithful because the foreign devils were living so close to this shrine. These devotees are, moreover, our nearest neighbors. Per-

sonally they are friendly when we meet, but they do not attend services with any attempt at regularity. They are not openly antagonistic to the doctrine, as far as we know. Two or three say they believe, and perhaps we believe them insofar as believing that this is the true doctrine, but they do not evidence a saving knowledge as yet. Some of them have been in the hospital and in that way we get to know them. They patronize the boys' school to some extent, and the parents of the pupils express their satisfaction with the fact that their boys are learning the doctrine and that they believe.

"One of them carried my luggage on a recent trip into the country and we had a good opportunity to exchange views. He said he had carried for Dr. Robb for years when he had occasion to make country trips, and that the Mook Sz had told him much about Jesus, and he in his heart believed. At the first there was some aged relative that hindered by threatening to cut him off from his inheritance, but that hindrance was no longer. His difficulty now was that he could not read the Bible and therefore did not know much about the doctrine and could not learn for himself, and had no time to come to meetings to learn, etc., etc., etc. His purpose was to wait till his son in the school should become sufficiently educated to teach him.

"When the old tree became a menace and must be disposed of, they had a man take it down, and it was a dangerous task and they so considered it. The branches were as large as a good sized tree and the wood old and very hard and heavy. At last in despair the man had to burn the last of it down, and it was an interesting sight.

"After it was burned the neighbors asked if we would be pleased if they planted another tree in its place. We could not justly object, as it was not our ground, so the tree was planted.

It is now a fine little tree of several years' growth and is good to look at.

"Will every Covenanter who reads this be willing to pray that everyone who worships at this new-old shrine may be sought and found by the Great Shepherd of the lost sheep? Pray for this daily, or as often as you are led of the Spirit, and some day you will be glad to meet them and know that you helped to rescue them from the pit."

Lo Ting, China. Mr. Ernest Mitchell is the reporter for Lo Ting. Miss Stewart contributed the items about the little unwelcome babies. Mrs. Mitchell says, "We are glad to have Dr. Wallace with us and the Chinese women feel it is a great blessing to have a woman doctor here."

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"The bubonic plague is not so bad now but we still use precaution by wearing moth balls."

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"If all goes well we will spend our summer vacation at Chefoo. It is about the same latitude as Atlantic City but we are not expecting to find any other similarity in the two places."

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"Dr. Dickson has written about the news of his mother's illness and how he had planned to go home, but a few days before time for the steamer to sail he received another message that his mother was at rest. It was a great disappointment to him not to get home to see her again, but we are all thankful he received the message before starting instead of after reaching America."

* * * *

"It is good to get news from our Syrian mission again. Peace must have meant more to our missionaries there than we can realize at this distance. It is too bad the peace terms could not have been satisfactory to all, but that could hardly be expected.

The Chinese are greatly disappointed that Kiachow was not given back to them directly instead of through Japan. The have no confidence in the Japs or their promises. A Chinese told me this morning that Japan would use this Kiachow affair as a handle to get possession of more of China's territory and they are not going to stand for it but this whole country will boycott Japan and in a few years there will be no Japanese nation. I laughed at him and he was not at all pleased."

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"Three communions were held during the month of May. At Lo Ting there were sixty-three communicants and seven adult baptisms. At Che Tsai, twenty-one communicants and one infant baptism, the little son of the native evangelist, and at Lin Tan eleven communicants and five adult baptisms; also one man received by certificate."

"Our force at Lo Ting now numbers seven since Dr. Wallace has joined us. She came up from Canton the fifteenth of May and received a hearty welcome from Chinese as well as foreigners. She has found plenty of work, as do all willing workers in such a place as this."

A MISSION BABY.

The following stories written by Miss Stewart make our hearts ache for the little ones in China; also increase our desire for control of the City Orphanage. Read the stories and see how you feel.

"Kam Tin, one of our Christian girls, came to the school matron with tears in her eyes. She said someone had put a baby girl out along the side of the road. It cried almost all the time. Some of the neighbors had pitied it to the extent of feeding it several times with rice water but none of them wanted to take another girl to raise. Kam Tin said her 'little

mother'—the common name for a father's concubine—was willing to care for it, but could not afford to buy milk. She asked if we would furnish the food if she managed it. We agreed and she hurried home happy. After breakfast she came back with the first tin of milk and said the babe had died while they were bathing it. Its death was due to hunger and exposure, and yet the mother only 'lost face' for a little while. There is no law to prevent such cruelty in China."

"Pik Wa, another Christian pupil, and her cousin, A Ying, came to school crying. The reason? A Ying had a baby sister born that morning and her mother had asked a neighbor to take it to the local orphanage. The girls did not want to give it up, but the mother had said she would not raise any more girls when she already had two. She wanted to save her strength to bear sons! We considered it a criminal act. The Chinese said 'it was not good to see' as she had both the leisure and the means to care for all the children God might give her. The older girl said she had wanted to send the second daughter—now one of our brightest kindergarten pupils—to the orphanage when she was born but the father objected. They said he would not have allowed this third babe to have been taken if he had been at home. Hearing this and trusting that the mother would later repent and want her child, we sent to the orphanage and got the then two days old babe.

"You may wonder why we did not leave her there. I shall tell you. Chinese orphanages are only babe exchanges. No boys are ever on the market, as even beggars undertake to raise their own sons or the sons of relatives. Girl babes are received and kept until someone wants them. A few are adopted as daughters; many are raised by poor people for future daughters-in-law; they think it easier to do this than to pay out a lump sum for a son's wife later; still

more are taken out by the keepers of houses of ill fame to raise for their nefarious business. Those who are left in the orphanage usually die of starvation, as one wet nurse feeds two babies. Knowing that our (?) baby's two sisters are exceptionally bright and lovely children in every way, and that there was a possibility of her father being glad to have his little daughter back when he returns and hears about it, we (Stewart and Dean) felt we would rather run the risk of having to raise her than to face the possibility of her growing up in the red light district of Lo Ting.

"Mei Yan is now a week old. We know not what the future holds, but we are earnestly praying that the mother may sooner or later see her mistake and be glad we have saved her babe for her. We have told the sisters and cousins—pupils in our school—to tell the mother what we think and for what we are praying. She was very angry when she first heard we had the child. She scolded the children for telling about its birth, and raved at the neighbor who took it to the orphanage for telling the child's real parents. She had told her to lie about its father's name. Now she is trying to save her face by saying she is glad we have it; we sent her back a pretty stiff answer by the woman whom she sent to identify the babe. We shall work the publicity method as much as possible and trust God for the result. Do not forget us and Mei Yan in your prayers."

A TRIP TO FUNG TSUEN

By DR. KATE MCBURNEY.

Bartimeus II was baptized by Rev. J. K. Robb at the recent communion at Dosing. His surname is Woo, and he comes from Fung Tsuen, where there has been work done from time to time. The village is on West River, at some distance beyond Dosing. As he stood up to be baptized he did not look like a beggar, as he had on a new suit of clothes, but that might be

the gift of some benevolent person, so it was not conclusive. Looking only at his back one could not well discover evidences of promise, but he seemed to be about thirty years of age and, other things being equal, it would look as if he might yet make something better than a beggar, if the way was opened.

After the service was over he was asked if he had ever learned to read. He did not even know there was such a possibility. He would be glad to have such an opportunity, and when he learned that if there was room in the institution he could even pay his own tuition and board and learn a trade at the same time he wished to apply at once. He then asked us to go to Fung Tsuen with him on Monday, but this was not convenient, so he insisted that we would go at some later date.

Within the next five weeks seven letters came insisting on our going to Fung Tsuen. "Our women are like dry, parched ground, that need the showers to soften them. Your coming will be like the refreshing rain." Several important matters intervening prevented the trip, but at last a time came when it could be accomplished. The water is high in West River, so the up boats are late in reaching us, and it made it so that it was almost ten o'clock at night when I arrived. I did not know where Mr. Woo lived, only that it was in the village. At the top of the stone steps were the usual news gatherers of the place out to see who came on the steamer, the only large one that stops there in the day. I asked them impartially if any of the Sin Shangs could tell me where Mr. Woo lived and one stepped out promptly and volunteered to pilot me to the place. This was soon reached and there was a good welcome. As a rule I would have handed a few pennies to any coolie who would show me such kindness, but in this case I would as soon have offered money to a foreigner as to the one who showed

me the way. Perhaps I did not read him aright, but that was my estimate of him. He sat down in Mr. Woo's house with a lot of others who followed us in and I actually lost sight of him for a while, but later told Mr. Woo of the Sin Shang who accompanied me to the door, but I had lost track of him without thanking him. They pointed him out and I thanked him, which he acknowledged graciously, and that was the end of the transaction.

The man who had been with Mr. Woo at Dosing, a Mr. Wong, was there and he talked with me and Mr. Woo disappeared. Presently I saw a new mosquito net being brought into the house by way of the front door. Evidently preparations were being made for the comfort of someone. It seemed that Bartimeus II was head of the house, and quite able to look after the interests of his guest. I found out a little about him while he was out giving instructions, and when he came back I asked him where Mrs. Woo was. He said she was preparing rice. I said, "You are not so late as this eating rice, are you?" He said they had already eaten but that she was preparing rice for me. I assured him that I had eaten heartily already and desired to be excused from further indulgence till morning. He was satisfied and the lady of the house soon appeared and was introduced. There is nothing particular to be said at this point as to her personality. She was a woman and the wife of a blind man. She was also the mother of a dear little four-year-old daughter.

To prevent embarrassment I asked them what time the down boats usually reached Fung Tsuen. They said the one I came on would be down about nine o'clock the next morning, and that the Hong Kong boats did not stop there. The Hong Kong boats would give me till three in the afternoon, and they thought that if a foreigner was in sight it might be

an inducement for them to stop, but usually only the Canton boat called at Fung Tsuen.

This set the ball a-rolling and it appeared that they had counted on a longer visit. If I stayed two nights I must stay at least four, for I could get no down boat on Saturday, so would have to stay till Monday. I thought that would settle it, but they said they would be glad to have me stay a week and had meant so when they invited me. I had not been in their house an hour and could only guess at the genuineness of their invitation, but in the end gave them the benefit of the doubt, and promised to stay till Monday. That was Thursday night.

It was too late for much in the way of a beginning that night, but they "gave water to wash my feet" and I washed them. After an informal meeting with the family and with those who had gathered we retired for the night. On the next morning they asked what was good for a cough and said the little girl had been coughing for several weeks and nothing they could get had helped her. I asked if it was the child I heard screaming out in the night. It was the same. I told them she had the epidemic cough (whooping), and that it would take a little time for her to get entirely over it, but that she had symptoms of another condition that could easily be relieved and if they were willing I would prepare some medicine for her. As to the effectiveness of this remedy in her case I will only say that it might not be safe for the reputation of my veracity to attempt to report the results quantitatively or numerically. Suffice it to say it certainly proved a step in the establishment of my ability as a diagnostician in the estimation of that household, and the child began to feel better and improved right along.

With only three days at their disposal, they soon showed that they were determined to make the most of it. Callers were many and some sent

invitations for visits in their homes. The time was well filled. There are between ten and twenty members on the Fung Tsuen roll. They have had a chapel there at various times, and part of the time have had an evangelist. They are now without either, and are urgently calling for a chapel and a preacher. They were anxious to know if I had any word of a chapel for them. They had a recent letter from one of the students here to look up a chapel and let the church know and he thought the church would help them. Rev. W. M. Robb had told me a little about this before I left and said they were anxious that Fung Tsuen would do a little more in the way of self-support than they had been doing, so I asked if they could get the brethren together so we could confer. They said the most of the members were out in the country and too far away to get together on such short notice. One was "not in good standing," in fact had been but recently ejected from the church, so there were only four in reach. One is the recently appointed elder; one is the deacon, one is the blind man and the other is the man who brought the blind man to Dosing. They were all there on Friday for the little conference. They said one man had promised ten cents for the year. I asked if he was a beggar. They said he worked for a living. There are at present twelve cents and four cash in a ten cent silver piece. This means that man was promising the Lord one penny a month, or about one cash in four days, for the support of His house. Yes, I know that the poorest quality of rice is now a third dearer than the best was in time past. If God had said, "Seek ye first the things of the flesh, and all spiritual things shall be added unto you," it would have made our mission work infinitely easier.

I have nothing to report from the conference as results. But I did try to stir up their hearts to get together and hold Christian prayer meetings

for their own spiritual growth in grace and that they might become such Christians as would recommend the gospel to others. I told them how in America we had in certain cases held meetings in private homes until such time as we could arrange for something more suitable. After all this is not quite the same here. Only one of the four could offer his house for such a meeting. Even if one is the head of his house, it might do more to stir up antagonism than to do without. Bartimeus II was the only one who could offer his house and he had been told he would be beaten if he talked the doctrine. However, as to that threat, he talked the doctrine a great deal while I was there. The other Christians say he is the hottest hearted Christian in F. T. and I am not inclined to dispute the point with them. All in all we had a very nice friendly meeting with the believers.

As the evening approached I found that a night meeting had been announced and that it was to be held in the house of Woo. It had been taken for granted and I was not consulted. I got off from the comers and goes long enough to collect my thoughts a little so as not to come to them with an empty vessel. The house was soon filled. Soon there was a commotion at the door and Mr Wong said there were a lot who could not get in, and asked if I would go out and talk to them in the street. In the face of all that has been done for me that I might have eternal life, I could not refuse this request. They led the way across the street carrying a table, a lamp and a teapot of boiled water and a cup. Although the dialect here was not quite the same as I am familiar with, they insisted that if I talked Cantonese, they could understand. I eliminated all the Tak Hingisms I could and tried to use the dictionary language that my teachers have tried to teach me for years, and they seemed to understand it fairly

well. All gave good attention but some gave such serious attention that I was constrained to ask if there were any who were believing this doctrine. One hand went up at once and I talked directly to him for the next few minutes, explaining more fully how to begin to live a Christian life. He showed most intense interest and there is some reason to believe that the Light penetrated his soul. He is a boatman. I do not know his name, but I ask you, whoever will, to pray for the boatman at Fung Tsuen who said he believed. After the meeting was over we went back into the house and they asked me how many I thought were present. The lamp was a poor excuse and smoked badly, so I could only guess. I thought there might have been fifty. They said there were three hundred and twenty.

During the next few days there were a good number of women who seemed at least willing to learn the doctrine. At one of the meetings they were invited to stay afterward to plan for their instruction. They were anxious to be taught but, of course, expected the foreigners to put out heart and send them a teacher. Of course we cannot expect the women to put out much money to learn a doctrine which they have only begun to believe might be true, but at the same time they would not appreciate what they got absolutely free. I told them that as soon as there were a few who truly desired to learn this doctrine that if they would have a letter written to me telling me that they would give a woman her rice, that I would try to find one who could teach them. They could invite her for a week, a month or longer, as they wished, and she could "board round," and I thought we could put out enough money to pay her boat fare and other incidentals. If they would do this it would be a great step in advance. Who will help pray for this?

Saturday night there was a great downpour of rain and a few were out, and they were the Covenanters, so we

talked about church union. They had heard of the movement in other parts and asked me if I thought it would be good. I said I thought it certainly would be a good thing for all the churches to go together and make one strong church, with one exception. Then we had a conference on Covenanter principles and they gave undivided attention. Gideon came in for a share of attention and they admitted that there was no special call for the three hundred to hunt up those who had not chosen to go with them on their urgent mission, and form a church union. It would be a good thing for the faint-hearted and those who had leisure to lap the water, to get together and form a union. The three hundred had a work to do that required a different kind of people to do it, and God had chosen them to do it. I was glad for the rain and for the opportunity to talk with our own members.

In calling in homes where they invited me to go there were a number of interesting and interested women. Some of these came later to Barty II's house. One day there were a dozen or more and they were talking of ways and means, and for a while my attention was turned aside to talk with one woman, and Barty II talked to others at the same time. In a short time I heard him saying to one of the women who had seemed interested, "You are false. Your words are hypocritical. You are not truly seeking to know the doctrine." This and some more of like import struck me with some surprise and I listened, but did not find out much about it till the crowd was dispersed. Then Barty II informed me that there was one woman who had pretended to be interested but who was only hoping to be put in the women's school in Tak Hing and get her rice free, and have an easy time. I told him to not fear, that that day was gone by. That those who now attend the school have to make good in some way or be sent home, and that they now have work to

do that counts and so do not get free rice as they did in the days gone by.

Some of us have been wondering if there is someone at home who would volunteer to be a bureau for the exchange of requests for prayer. Or perhaps there could be one for each mission, as the work would perhaps be too much for one unless all one's time could be given. Those who have requests or thanksgivings could send to this bureau and those who are willing to have a share in it could write for assignments. We all agree that there is no phase of the work of the Kingdom that is more important than that of prayer, and yet we have no organized system of concentrating, but each does what he sees best or what his "much other business" permits, with here and there some praying partners, or praying bands doing more or less systematic work in this line. It would seem that the time has come (long ago) when we should have a specialist on the job who could intelligently direct at least a part of this work. That part is the human side of getting the interested people in touch with the needs of the work and of stirring up the interest of those who are not as yet particularly awake to their privileges. These latter are not necessarily in a deep sleep. In fact, many gave evidence in my hearing that they are quite awake to their slumbrous condition and would gladly be stirred up. There are those who realize that they do not get all out of prayer that they should (who does?), and to such earnest ones this might be indeed a means of grace to themselves, as well as an asset to the working forces of the Kingdom. Perhaps there could be a corner in each of the church papers with some of the things for which it could be expected that all the church could well join in prayer, and some of thanksgiving of the same general scope. For those who wish to enter more into detail and who could make up their minds to give some definite time each day, or once a week, or whatever they

felt the call to undertake, this could be arranged with the bureau to the satisfaction of all concerned. It would be interesting to note the thanksgivings come in with the answers to the petitions and consequent erasures and the adding of new requests. These could perhaps be inserted in the papers, thus saving labor to the bureau and at the same time keeping up and stirring up interest in the whole church.

K. McB.

OBITUARY.

MRS. S. E. MCELHINNEY.

A Minute prepared by Committee of Ladies' Missionary Society of Denver congregation on the death of our Mother and Sister, Mrs. S. E. McElhinney.

It is with sorrow that we have to record the death of Mrs. S. E. McElhinney, mother of Mrs. Samuel Greer and Mrs. Albert Cubit. Her death occurred less than a year after that of her husband. She will be missed in the home, in the church and in the Ladies' Missionary Society, but her dear ones have the confidence of a reunion in a better land where there is no death or separation.

MR. T. G. HUTCHESON.

A Tribute of Respect from the Ladies' Missionary Society of Denver congregation on the death of our Friend and Brother, Mr. T. G. Hutcheson.

On May 27, 1919, Mr. T. G. Hutcheson, an Elder in the Denver congregation, met with an accident which caused his death a few hours later.

Although sudden we feel sure he was ready to answer the summons.

To his wife and children we tender our heartfelt sympathy and commend them to the loving Heavenly Father who alone can comfort and heal the sorrowing hearts.

MRS. E. H. BUCK,

MRS. ODERFIELD,

MISS M. ACHISON,

Committee.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

A CRUSADE OF COMPASSION
for the
HEALING OF THE NATIONS.
CHAPTER I.

1. What is the difference between Nationalism and Internationalism?
2. What place does the Church of Christ take in the present crisis?
3. Is the conception of the followers of Christ as an army a new one?
4. In what does it differ from other armies, and in what resemble?
5. What is its objective?
6. What constitutes the sacredness of human life?
7. Where do we find the commission for medical missionaries?
8. What does the term "heathen nations" connote in this connection?
9. What is the estimated number of Moslems included?
10. What force is there to supply the needs of these?
11. What proportion of the ailing in some parts of India are without medical aid?
12. What are the prime causes of this need?
 13. Is there not quite as loud a call for aid all the time in this line as there has been in connection with the Great War?
14. What is the treatment prescribed by religious leaders in some of these countries for pneumonia?
15. What is the cause of much blindness?
16. What are some of their ways of preventing disease?
17. Is the service of the missionary physician one of safety to himself?
18. What testimony does Mrs. Bishop bear to the need for medical missionaries?
19. What need for sanitary reform?
20. What is the cause of little or nothing being done in pre-natal or post-natal cases?
21. Give some examples of distances to be gone to reach physicians.
22. Cause of epidemics.
23. Who first evolved the idea of a medical school for women?
24. Why was a buffalo in one instance given the best room in preference to the wife?
25. What are some of the activities of medical missionaries?
26. When and by whom was St. Catherine's Hospital of Amritsar founded?
27. What other institution by the same person?
28. Give an account of the hospital in Thibet?
29. An account of the work of Miss E. F. Mitchell.
30. In an ideal of any use unless made practical?
31. What temptation to be guarded against?
32. What is the proportion of missionary physicians to those at home?
33. Who was the first missionary physician, and when?
34. What number was in the battalion 70 years ago, and how scattered?
35. Beginning of St. Stephen's Hospital in Delhi?
36. Whence came the impulse for medical work?
37. What of the organization of Ladies' Medical Missionary Society, and who made the appeal?
 38. With what result?
 39. Next appeal whence, by whom, and result?
 40. Who was the first N. E. woman physician?

MARY E. METHENY.



Dear Boys and Girls:

This is not a picture of "Mook" when he was a baby, but of Yee Yah Yeon and his sister, Yee Jon Gee, a real Chinese baby and his sister.

Their father, Yee Lim, lives in Carnegie, and Jon Gee and her mother used to live in China a couple of years ago, though one of the Chinese men went back to China to be married. When he brought his wife back he also brought his cousin's wife and daughter, who was four years old. So now Jon Gee lives in Carnegie.

I wish that you could see her big black eyes sparkle and watch her smile. She likes America and thinks it a very nice place.

Last February, on George Washington's Birthday, baby brother was born, and, therefore, his American name will be George Washington Yee.

Please notice that the family name, or surname, is Yee, and is put first, just as in our directories, while the Christian name comes afterwards.

Yon Gee's American name is Rose Yee.

When Wah Yeon was a month old, his father gave a big feast, and the baby was named then. You remember Mr. Carither's letter about the christening he attended in Syria. This feast might be called a christening feast, I suppose.

Wah Yeon will receive more names as he grows older, when he first goes to school, when he gets married and on other important occasions.

Girls do not receive so many names after their first name (milk name it is called); they receive another only when they are married. Both boys and girls have nicknames by which they are known to acquaintances, just as they do here in America.

Jon Gee and Wah Yeon have many cousins in China, and next month we will see what kind of a school they would have gone to had they stayed in China.

MARY A. MCWILLIAMS.

AN APPEAL.

We are living in the age of "Forward" movements. The Church of Christ, has, as never before, been awakened to her opportunities and vast possibilities for service. Great things are being undertaken along all lines of Christian activities. Christian people in general are becoming more and more interested in the salvation of sinners, and the extension of the Kingdom of Jesus Christ. If it took the war through which we have so recently passed with all of its horrors and bloodshed to awaken the minds and conscience of the Christian people to a full realization of their duty to mankind, then truly our brave and noble boys shall not have died in vain. Too long had we been "at ease in Zion," and too long had our ears been deaf to the crying needs of humanity. To be sure we had done a little but how very few of us have done all that we might have done.

It was my privilege to be present at a few of the sessions of the "Summer School of Missions" which was held at Winona Lake for ten days in

June. It was an inspiration just to see the 600 delegates, representing several denominations, and most of whom were young women of high school and college age, so deeply interested in the study of missions. A few days later at the "Older Girls' " Conference I witnessed a fine sight. At the close of the Sabbath service, and which also closed the conference, more than 100 girls stood up and consecrated their lives to the Master's service. Many expressed a desire to serve in the foreign field. As I looked upon those girls I thought of our girls in Knox Academy, and how much such a conference might mean to them if only it were possible for a similar meeting to be held; for how much do Christians, both old and young, need the fellowship of one another. How gratifying it is to know that our Covenanter women have taken a "forward" step in the organization of the "Woman's Synodical Mission Conference." How much this will mean, not only to the missions of the church, but to the church itself, and to each congregation. It means that the women are ready and willing to co-operate in every line of church work. That they are ready to undertake great things for the Master, for there is much hard work to be done. There are always needs in a mission field, and the Southern Mission is no exception. I could name various things that would greatly facilitate the work in the different departments of Knox Academy, but this time you will forgive me for being selfish enough to present a few of the needs of my own special department—"The Girls' Industrial Work." Seventeen years ago this work was inaugurated for the purpose of training the girls for home life, many of whom did not know the meaning of home, and many of them are today ignorant as to the duties and responsibilities of home life. You may want to know the kind of instruction given. The girls are taught household science, and sewing. They are taught the sanitary method of

washing dishes, sweeping a floor, dusting and cleaning in general. They learn to bake bread, pies and cakes, cook meats and vegetables, make jellies, jam and pickles. They are instructed in the art of laying a table and serving guests. They learn to make all of their own clothing from the plainest garment to their graduating dresses, and the majority of the girls thoroughly enjoy their work. This year we are hoping to give instruction in home nursing, which will require a good bed for our patients, whom we trust will enjoy such a state of health as not to require a night nurse. We would be pleased if some of our good friends would present us with two or three good adjustable dress forms for our sewing department. Then we are in need of three or four good first-class sewing machines. Dishes such as plates and bowls will be acceptable and last, for this time, how very grateful we would be if some one who counts his or her money by dollars instead of pennies would give us a good double range for our domestic science kitchen. It would save us many days of worry when we look at the clock and find the noon hour is very near and hardly half enough food prepared for our boys and girls, with great, big appetites, and which for many is their first and only meal for the day.

I have faith that we are going to get everything for which we have asked. I'm sure the women will not disappoint us, and I believe the men will want to have a share in it, too, so it's only fitting that we send our thanks along without mesage.

Yours in the Master's service.

MARY E. FOWLER.

Poverty never drives a man to drink unless he wants to go, but drink drives a man to poverty whether he wants to go or not.

He liveth long who liveth well; all else is life but flunç away; he liveth longest who can tell of true things truly done each day.

CARRYING ON AT THE END OF THE WAR.

At length when the war's at an end
And we're just ourselves—you and I,

And we gather our lives up to mend,
We, who've learned how to live and to die:

Shall we think of the old ambition,
For riches, or how to grow wise,
When, like Lazarus freshly arisen,
We've the presence of Death in our eyes?

Shall we dream of our old life's passion—

To toil for our heart's desire,
Whose souls War has taken to fashion

With molten death and with fire?

These verses, written during the war, by Eric P. Dawson, show that even during the dark period of the fighting with death on every side, he had gained a nobler conception of living. This should be the opinion of everyone, whether fighting men or those who remained at home, regarding their experiences during the war.

With the signing of the Armistice last November, many men began to turn their minds toward the problems which face the world at the end of this terrific struggle. The world's ideal of liberty was advanced in this great war, but advanced standards need more than the aid of cannon to make the position permanent. The work now is for reconstruction—a rebuilding of the waste places—a nobler and more difficult undertaking than the conflict of the past four years has been. It will demand more intellect and power and will prove to be a greater test of character. Many young men, who before called to the colors, were considered mere riff-raff, became heroes under the fire of the enemies' guns—men of whom every one is proud now. Coningsby Dawson in his book, "Carry On," says, "There's no doubt that the call for sacrifice, and perhaps the supreme sacrifice, transforms men into a nobility of which

they themselves are unconscious." Is there not some way of appealing to these same young men, and many others, as well—to help with these problems, and build up their own characters under the reign of peace?

Once after a brief furlough spent with his family in London, Mr. Dawson remarked that during that time away from the battlefield he seemed to have stepped back to a lower plane and a kind of flabbiness was creeping into his blood—the old selfish fear of life and the love of comfort. These two attitudes are common to many people and work havoc with so many good causes—causes which fail for the lack of fearless unselfish workers. People are so taken up with the trivial things of caring for their physical comfort that they forget to look beyond them to the more important matter of preserving and developing their spiritual nature and of working for the things which are eternal. The statement, "No personal aim should count beside the great privilege which is ours to carry on until the war is over," is also true when spoken concerning the facing of the problems of reconstruction.

Will this take courage? Yes, courage of the highest quality. Coningsby Dawson wrote in one letter that, though, many acts of bravery which in other wars would have won Victorian crosses went unrewarded in the past war. "The stupendous terrors of Armageddon requires less courage than the uneventful terror of the common place, for the big immediate thing is so much easier to do than the prosaic carrying on without anxiety." Shall it be said that Christian soldiers were not brave enough to face their foe, particularly when they remember the statement of Paul, "I can do all things through Christ which strengthened me?" Ah! no! Let their motto at all times be the cry of the allied soldiers, "Carry On! Carry On! Carry On!"

PEARL DUNLAP,
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